THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM.' —*Jesus Christ. (John xiv, 21).*

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THE EFFORTS OF OUR ENEMIES.

ONE of the great evidences before the world that the Church of Jesus Christ of Latter-day Saints is the true Church of Christ, is the constant war which is kept up against the Church and its members. We are kept constantly on the alert by the attacks which are made upon us. No sooner is one attack repelled than another is made, and we have no time, if we do our duty, to become careless or sleepy. The adversary of all truth inspires those under his influence to constant activity in their efforts to hamper us as a people and destroy the work of God. The words are as true to-day as they were when uttered by the Savior:

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

No better class of emigrants ever come from the old world to our shores than the Latter-day Saints. They are, as a rule, people of good habits, industrious, orderly and well behaved—the element out of which the best citizens can be made. And so far as races are concerned, they come from the best in Europe. But though they are not very many in number, their arrival from Europe at New York is viewed with suspicion and distrust.

Our enemies at Salt Lake City have been endeavoring by misrepresentation and falsehood to make it appear that our emigrants come to this country in violation of law. They are anxious to devise some scheme to prevent their coming. They have said that the Church is bringing them to Utah under contract, and that written contracts have been seen which the emigrants have signed. If this were true, the emigrants could be stopped, because there is a law of the United States which prohibits the bringing of emigrants to this country under contract. But it is not true. The Church does not pay for the emigration of any emigrants at the present time, and I have never known the time when any contract for la-

bor was ever made between the Church or members of the Church and the emigrants.

Our enemies have also endeavored to convince New York emigration officials that the Church is helping emigrants to come from Europe in order to increase the voting strength of the "Mormons." This is another falsehood so bald, that it is a wonder that anyone would think he would be believed when he told it; because, as is well known, it requires five years for a foreigner to become a citizen; and if our people had been anxious to get voters in this way, they would have urged the converts from the Southern States instead of remaining in Colorado, to come to Utah. They are native-born citizens, and after six month's residence in the Territory they could vote. The attempt to thus interfere with our emigration exhibits the persistent vindictiveness with which our enemies pursue us. It might be thought that a people so feeble in numbers as we are, could scarcely attract much attention. The Catholic Church has, it is claimed, 21,500,000 members. Were we as numerous as they, it would not be so surprising if we were viewed as dangerous, and were assailed and warred against. But when the Lord has a Church on the earth, it makes no difference how strange or how insignificant it may be, it will receive attention, and its destruction will be vigorously sought for.

The proposition to deprive our people of their franchise, illustrates very clearly the bitterness of the warfare that is being waged against us. It is conceded upon every hand, even by people who are very prejudiced against us, that we have wrought wonders in the mountains in building beautiful cities, and in redeeming the land from sterility and waste. In all the business relations of life, it is freely stated by those who have dealings with us, that we have no superiors. We possess the virtues to a wonderful extent that are most valued and admired, and yet, because we are Latter-day Saints, all these good qualities go for naught, and some would have us treated as the most wicked and abandoned of mankind. The negroes, millions of whom could not read nor write, were lifted from their slavery on to the plane of freedom; they were made voters, and it was made a crime to refuse them this right. The nation did this through its representatives. And it is the proud boast that by this legislation this became the freest nation upon the face of the globe. But now it is proposed by those who hate us, to take from us those rights that were given to the blacks. We were born free, and are the descendants of a free ancestry; but these enemies would have us placed under ban—have us reduced to the level of Chinamen or Indians. If we were murderers and thieves, and had been consigned to prison for these crimes after trial and conviction, this would have been part of the punishment we would have received—we would have been deprived of the franchise. But the Latter-day Saints are an honest people, an industrious, well-behaved, intelligent people, against whom no wrong can be truthfully alleged. Aside from obeying God instead of paying deference to man, no charge can be urged against us.

It scarcely seems possible that the Representatives of the nation in Congress can be so lost to every wise consideration of public policy, as to enact any law which would deprive a people who reside in six or seven States and Territories, of the right to vote in the Territories and in the States to be admitted. Such a proceeding would be an act of stupendous folly, and would show how little mankind had profited by the lessons of history.

Centuries ago Egypt tried the plan of denying the Hebrews the rights which Egyptians had, and the Hebrews remained among them as strangers and aliens, a distinct race and people. And thus they remained until they became, in the eyes of the rulers, a menace to the kingdom. Other nations have treated that same Hebrew race in a somewhat similar manner. But what has

been gained by it? Every student of history will say that it was a narrow, foolish, and most unjust policy. The Jews have suffered, but they have lived and they have prospered.

Can not all see the consequences that would follow the enactment of such a disfranchisement law as our enemies in this Territory are trying to have passed against us? We number probably a quarter of a million souls in Utah and the surrounding States and Territories — a people active, full of energy, industrious, frugal, united and intelligent, possessing every quality necessary to make a great people. But by this proposed action the Latter-day Saints would be made aliens. Before many years the aged men who are now attached to our government by tradition and education, will have passed away, and another generation will be upon the scene. A deep sense of wrong would rankle in the hearts of the men at that time at being, without cause, unjustly deprived of the dearest rights and privileges of free men. What a dangerous element these might prove if some ambitious spirit should arise among them, and arouse their slumbering antipathies and hatreds for the wrongs they had received! How dangerous to have such an element in the midst of any nation, and more especially a nation like ours, whose power rests, presumably, upon the consent of the governed! Is there any man who has the least idea of statesmanship, so blind that he cannot see the danger of such a condition of things? There would be a seething mass of discontent which might be taken advantage of at a time when it would be most dangerous.

In speaking of this in this strain, I mention it as an ordinary man, who has profited by the lessons of history, would look at it; but as a Latter-day Saint, I view it from a different standpoint. We are yet to be the saviors of constitutional government. That is our destiny, and notwithstanding everything that may be done to hamper and enslave us, and deprive us of influence, we shall yet accomplish it.— GEORGE Q. CANNON *in the Juvenile Instructor.*

A NEW AND TERRIBLE SECRET OF SCIENCE.

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THE *Review of Reviews* says :—Of all coming sciences the most marvellous and most uncanny is that of Hypnotism—which is but mesmerism under a scientific alias. It suggests limitless possibilities as to the disintegration of personality—the taking of a man or woman to pieces, as it were, killing temporarily one half of him and quickening the other half into abnormal activity. It makes the mind as limp as wax in the hand of the moulder, and enables the mental force of a complete stranger to dominate all the inherited and acquired habits and convictions of a lifetime. It makes credible all the old stories of diabolical possession, and is in serious earnest quite the most terrible revelation which has ever been afforded us of the power which one man can exert over his fellow-creatures. A paper by Dr. J. Luys, member of the Academy of Medicine, and physician to the Charite Hospital, in the *Fortnightly* describes with almost terrible lucidity some of the phenomena which have already been obtained by this novel system of experimentalising upon the body and mind of man. Dr. Luys hypnotises patients in two minutes by causing them to look at revolving mirrors, and so far he has had no accident. But it is obvious that the new power is capable of terrible abuse.

WHAT IT IS TO BE HYPNOTISED.

Dr. Luys thus describes tbe first experience of the hyponotized patient :—

"A patient arrives full of life, in complete contact with the external world: he talks and laughs gaily; but if we only make him fix his eye on a

definite object, lay our fingers lightly on the balls of his eyes, gently press the lobe of his ear, and make him hear a slight noise, we at once bring him to a state of utter annihilation both as regards his faculties and his motive power. He falls on the floor in a state of coma, thunderstruck, so to speak, and simply lies there like an inert, flabby, senseless mass, utterly dead to the touch of the external world. He is no longer his own master, and is at the mercy of the hypnotiser who controls him."

THE SIGHT OF THE CATALEPTIC.

After the stage of lethargy comes that of catalepsy.

"We open his eyelids, we cause a flashing light to penetrate right into his eyes; the light passes into his brain, and proceeds to cause special kinds of activity and to illuminate certain special departments of the brain. A new condition is now produced, the condition of catalepsy. This condition is marked by the pre-eminence of optical impressions which exercise absolute sway over all those activities of the nervous system which are roused. The patient's eyes are wide open, fixed and motionless; the pupil is especially affected. His excessive power of sight reaches such an extraordinary acuteness that if we cover his eyelids with a layer of cotton wool and then put a newspaper in front of his eyes, we are amazed to see that he can read it—no doubt through some tiny cracks imperceptible to us. Suppose we show to him, behind a wooden screen one-fifth of an inch thick, balls of colored glass, calculated by their colors to arouse in him different emotions; the visual faculty is so super-perceptive that the patient feels through the screen the different vibrations of light, and reacts correlatively. Show him, for example, behind the screen a blue ball, he will exhibit signs of sadness; show him a yellow one, he will be all gaiety and hilarity, and so on. And at the same time with this extra-physiological development of his optic nerves, we remark that the movements of the cutaneous teguments and of the mucous membranes are utterly paralysed.

THE DEVELOPMENT OF FORCE.

A man in this cataleptic condition ceases to be a man, and becomes a machine, which, when set in motion, develops extraordinary force. In fact, the man becomes a machine with springs wound up to produce any kind of movement, and, once started, he may be seen to repeat a series of actions connected with his ordinary habits. Thus, to a patient who is accustomed to knit, without saying a word you hand the needles and the ball of worsted, and he sets to work at once like a genuine machine, and knits without stopping for a moment, and without the slightest distraction, and can go on in the same way for six hours consecutively, even forgetting the times for meals.

INSENSIBILITY TO PAIN.

After catalepsy comes somnambulism:—

"A patient is no longer himself, nor connected with any of his old ties; he is released from his past and dissevered from his surroundings; he passively submits to any external impulses and willingly accepts the most utter absurdities. He will even abdicate his own personality and clothe himself in the borrowed personality of any person just as the experimenter bids him. You can stick a pin with impunity into the skin of the patient, nip him with pincers, burn him with a hot cauteriser, and still he has no sensation and remains utterly unaware of what is going on. He continues to talk if questions are put to him. His mucous membranes are similarly deadened."

ITS PERILS.

When a hypnotised person awakes, he is completely oblivious of all that has happened. His consciousness has been completely arrested. Sometimes they are only half awake. Dr. Luys says:—

If, indeed, the patient, only half-awakened, is sent back in his condition to his daily life, he has only a half-consciousness of the nature of his acts. He may walk straight on without knowing where he is going, or collide with persons passing by; he may knock them down, steal articles exposed in shops, commit all kinds of offences, even outrages on decency; and this unconscious person, whom

the public and the magistrates regard as in possession of all his senses, may find himself the object of undeserved punishment. I cannot, therefore, too earnestly warn young experimenters against the serious consequences of an incompletely-effected awakening.

GOOD FOR EVIL

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THERE was a system of ethics introduced to the world over eighteen hundred years ago which was quite startling in its novelty. The Teacher who announced it upon his own authority quoted no other sanction for his new precept, but insisted upon it as of universal obligation. The law of life thus given is not easily obeyed. The Teacher must have known this, for he declares that a man must be born again to have this spirit. The necessity is a part of the self-consciousness of every one who has striven to conform his practice to the precept. To resent injuries, to revenge our wrongs, to give blow for blow, is easy enough; but to answer hate with love, to return beneficent service for gross injustice, to meet the despoiler of our rights with kindness and affection, requires a new principle in the heart, which in reality is a changed nature. It may be worth while even for a man immersed in business, or an overworked clerk whose salary will not quite bridge over that proverbial space in which both ends meet, to take a moment or two for quiet thought and to ask himself if it is worth while to have the temper thus enjoined, and if so, how it can be acquired. There are many who admire his character in theory, but associate it in their own minds with some recluse who has retired from active life and given himself up to holy meditation; or they regard it as something like a Sunday robe, to be brought into use only on saints' days and seasons of high religious solemnities. They do not realize, as they should, that to be real and of any practical value to the possessor it must be worn constantly, or, rather, be inwrought into the character and become part of the being itself. The merchant at his desk, the blacksmith at his forge, the salesman behind the counter, the banker and his clerk, the writer and the printer each at his daily avocation, must not simply possess it but be transformed and governed by it as an all-pervading controlling power. It must direct not only the speech but the thought that is behind it. It must be displayed in the action, but more than this, it must be the inspiring motive that quickens alike all the mental and physical activities. Good for evil! Does it seem a strange business motto? Is it wholly out of place in the marts of trade? Is it an unquotable essence in the banking-house? In the shop or the factory must the hum of the flying wheels or the strokes of the hammer forever silence this pleading voice? May no writer weave its gentle words in his lines unless he is preparing a sermon or inditing a creed or a catechism? It is not a rare tropical growth requiring hot-house culture.

It readily finds root in any genial soil, when once it has established its right of growth. When it has been duly planted it has in it the pledge of an immortal life. It is known by its fruits. Its blossoms are beautiful and fragrant but the clusters that ripen on its stem are the only growth beneath the skies that never turns to ashes on the lip. It is always seed time, and no one intent on a renovated heart need wait for a more propitious season. We wish that every eye which reads this line would turn its questioning glance inward to see if the seed has a lodging place subject to that vision, and the growth of the new life has really begun. If not, the promise of the planter is for the present hour, and there need be no postponement. Good for evil! It is the temper of the brooding heavens that would make a paradise of earth. It is a subject of profounder interest to any heart than triumph of parties, or even the fate of nations.—*Parry's Monthly Magazine.*

DEATH OF JOHN C. FREMONT.

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GENERAL John Charles Fremont, who, on account of explorations in the west, including this portion of the Rocky Mountain region, was called the "Pathfinder," died, at his home, in New York, yesterday afternoon, July 13th. He is an interesting figure in American history and a somewhat remarkable man. He was born January 21, 1813, at Savannah, Ga. His father was a Frenchman.

John Charles entered the junior class of Charleston College in 1828, and for some time stood well, especially in mathematics. He developed a lazy disposition, however, and became inattentive to his studies. For this cause and his being frequently absent he was expelled from the school. He became teacher of mathematics in the sloop of war, *Natchez*, in 1833, and after a cruise of two years, returned and was given his degree by the college that had expelled him. He was appointed Assistant Engineer of the United States Topographical Corps, and in 1838 was appointed Second Lieutenant in the same service. He made a survey of the Des Moines River in 1841, and shortly after eloped with the daughter of Senator Benton, of Missouri.

In 1842 Fremont was instructed by the War Department to take charge of an expedition for the exploration of the Rocky Mountains. His report of the expedition was laid before Congress in 1842, and attracted much attention, both at home and abroad.

Fremont then determined to explore the unknown region between the Rocky Mountains and the Pacific Ocean, and set out in May, 1843, with thirty-nine men. On September 6th, he came in sight of Great Salt Lake.

After leaving Great Salt Lake he continued his explorations to the south-west, finally reaching Fort Vancouver. After enduring great hardships he reached the Sacramento river and returned thence to Kansas.

Fremont was made a captain in 1845, and set out on another expedition to the coast, but was ordered by the Mexican authorities to leave the country. Fremont refused and was attacked by the Mexican forces. Fremont fortified himself at Monterey, hoisted the American flag and prepared to defend himself. He was finally allowed to continue his explorations. He subsequently took a prominent part in wresting California from the Mexicans and left that country in possession of the United States.

Owing to trouble with his superior officer, Fremont resigned his commission in 1848 and made his fourth expedition across the continent at his own expense. He encountered many obstacles and was forced to turn back, but reached California in the following year, settled there, and was elected one of the first United States Senators from that State. He visited Europe in 1852, and was received with distinction, being presented with a gold medal by the King of Prussia.

In 1853 he made his fifth trip of exploration across the continent, and encountered great hardships. For fifty days his party lived on horseflesh.

In 1855 Fremont took up his residence in New York, and received the Anti-Slavery, or Republican, nomination for the Presidency in 1856, but was defeated by Buchanan, who received 174 electoral votes to Fremont's 114.

Soon after the opening of the civil war Fremont was made a Major-General of the regular army and assigned to the command of the Western Department, but many complaints were made of his administration, and he was relieved of his command in November, 1861. He was given command of the "Mountain District" of Virginia, Kentucky and Tennessee. His corps was brought under command of General Pope in 1862, and Fremont asked to be relieved for personal reasons. His request was granted, and he received no other command during the war. He was Governor of Arizona in 1878-81.—*Deseret News.*

Old notions, or better, theories, die slowly. We nurse them without meaning it.

FACTS AND EVENTS.

A cyclone of great violence has passed over South Lawrence, Massachusetts, causing much damage and loss of life. Six persons were killed, 35 injured, and no less than 500 are rendered homeless. Ninety large buildings were completely destroyed, and reports from the adjoining districts state that enormous damage has been done everywhere.

SUAKIM, July 27th.—Yesterday was experienced here one of tho most violent hurricanes that the natives can remember. The town is at present strewn with fragments of masonry and woodwork that were blown down by the wind. The most serious damage of all consisted of the demolition of the condenser chimney, which cannot be repaired in less than two months. Unfortunately there is no reserve of water beyond what the troops and the natives can obtain from wells—sources far from pure. There is hardly a house in the town and district that has not sustained some damage. In the interior the previously existent distress is aggravated by floods that have resulted from the recent heavy rains. Many deaths occur every day from sheer starvation.

An enormous increase is reported in the New Zealand frozen meat trade during the last few years. The value of the imports to this country in 1882 amounted to only £19,000, while in 1887 it was £455,000, and last year £850,000. Over a million carcasses of mutton are now sent annually to England. It is said that large quantities of New Zealand mutton are supplied to hotels and restaurants, and presented to the public as English mutton at the ordinary tariff.

A concession has been granted to a civil engineer and a firm of bankers in Dresden, authorising them to establish a network of cables for the purposes of transmission of power and electric lighting direct from some coal mines, through 168 industrial towns in Saxony to Dresden.

According to statements recently given in evidence before Sir J. Fergusson's Committee of the House of Commons on Colonization by Mr. Robinson, Inspector of the Irish Local Government Board, the emigration from Ireland since 1851 amounts to a total of 3,276,103 persons, or 50 per cent. of the whole population. Of these, 471,909 were from Connaught, and 155,576 from Galway. In 1848-9-50, after the famine, free or assisted passages were given by the Colonial Government for girls. Aid was given to men under the Irish Poor Relief Act of 1849, and in all 57,376 persons had been emigrated by State aid. Witness was of opinion that in times of distress the system of emigration by families might be encouraged by the State, if suitable provision were made for the reception of the people on the other side. Immigration might be made from congested districts in Ireland to grass districts; but this could not be easily done in face of the opposition already in possession of those lands. Of 70,000 emigrants from Ireland last year, 4,000 were for Great Britain.

BUENOS AYRES, July 30th.—The bombardment of this city by the revolutionist ironclad fleet lasted two days. Great damage was done, especially to the Plaza Victoria, which was shelled by the rebels, who, however, eventually capitulated in consequence of having exhausted all their ammunition. Yesterday afternoon a general amnesty was proclaimed. The representatives of all the foreign Powers have presented a protest to the Government against the bombardment. General peace has now been restored in consequence of the surrender of the rebel squadron. About one thousand persons have been killed and five thousand wounded. The banks are still closed, but the panic is subduing, and although the shops are not yet opened, the railways and telegraphs are working. The revolution was suppressed by the efforts of General Roca, the revolutionists making an unconditional surrender.

Last night, July 30th, owing to the flooding of the river Salza, consequent on torrential rains, the village of Bischofshofen, which is well known to tourists in the Salzburg Alps as a railway junction, was almost completely inundated. Bridges over the Salza were carried away by the flood, houses were destroyed, and the railway was damaged. Several lives were lost, either by drowning or injury through destruction of houses, and many head of cattle perished.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 11, 1890.

RECEIVE THE FIRST PRINCIPLES.

In acquiring a knowledge of any of the sciences, it is best to commence with the study of their first principles. A student does not expect to master the higher mathematics, before he has gained some knowledge of the first principles of that science. So it is in other branches of learning. It is natural for the mind to progress from the simple to the more difficult. The mind is gradually developed in the various directions to which its efforts are bent. To undertake to master a science by beginning with the difficult problems, would be a waste of time, and show a want of good judgment. The experience of years demonstrates the wisdom of laying a foundation for knowledge by learning first principles.

What is true in this particular in regard to the various sciences taught in the common schools, is also true in that science of all sciences—theology. There are certain fundamental principles which must be accepted by the individual who desires a deeper knowledge. An understanding of, and obedience to the requirements of the first principles of revealed religion, just as naturally places one in a position to receive further knowledge of theology, as does an understanding of the rudiments of mathematics prepare one to understand the higher laws of that science.

It is singular that in the ordinary affairs of life men generally recognize the importance of first principles, but when that science which most concerns their present and future welfare is considered, they manifest a surprising indifference regarding the first principles. They spend hours of time quibbling over matters which neither concern materially their temporal or spiritual condition. It is a great mistake, for theology being a true science, is worthy of careful, earnest, and proper consideration. The individual is wise who places himself in a humble frame of mind, with a contrite spirit, and a condition manifesting faith, for without faith it is impossible to please God.

Do you have faith in God? Do you believe in His Son, Jesus Christ? Do you believe that God is the Author of a plan for the redemption of the human family? If you do, then, what is that plan? Is it revealed to

the human family? And if it is, to whom? What must you do to be saved? What must you do first and now? Who has authority to tell you? And when you learn that certain ordinances for salvation have to be observed, then it deeply concerns you to know who has the right to officiate in those ordinances. These are matters of great moment to all people They cannot with safety be ignored by persons desiring salvation.

Man is dependent upon a higher intelligence than himself. He cannot form an effectual plan for his own eternal salvation, for the simple reason that he lacks the knowledge and the power. If he desires eternal glory, he has to take a course to attain it. A plan marked out by his own wisdom, or that of his fellow man, will not do. What he needs to know is God's plan—and if he will exercise faith, manifest a broken heart and contrite spirit, search the Scriptures diligently, and seek the Lord in prayer, he will find that the Everlasting Gospel is the power of God unto salvation.

In this dispensation of time the way is open to men to receive and obey the first principles requisite to salvation. The priesthood has been restored to the earth, and there are those who are authorized to teach people what to do to be saved. They have been called of God as was Aaron, and they teach the first principles of the Everlasting Gospel. It is glorious news that they bear to mankind, for it means the salvation of all who will receive it and do the works of righteousness. The Elders of the Church of Jesus Christ of Latter-day Saints have the message of glad tidings for the world. They call upon all people to have faith in God, receive the first principles of the Gospel, and place themselves on the road to eternal life in the kingdom of God. They solemnly testify that their message is a true one, and that those who receive it faithfully and prayerfully, will know of its truth for themselves. J. E. C.

ACCEPT THE TRUTHS OF TO-DAY.

It has been the custom of the people of the world to denounce as heretical in their own times, truths which have been accepted in later generations The history of the world presents to us a continual array of denunciation. of truths in the times they appeared. In the days of the Savior, the majority of the people rejected His teachings and mission, while claiming to revere the teachings of Moses and the prophets. They would put to death living prophets, and garnish the tombs of dead ones. This is not only true of religious teachers and teachings, but also of scientists and scientific truths, as the following facts gleaned from an article by Dr. Herbert Newton, in the *Arena*, shows:

Lavoisier roundly denied the possibility of aerolites falling from the sky; Daguerre was condemned as a lunatic by a physician in 1838, on account of the discovery of photography; the College of Physicians ignored Harvey's discovery of the circulation of the blood; the Royal Society of Great Britain laughed to scorn Benjamin Franklin's discovery of electricity; Galvani was jeered at as "the frog's dancing master" by the scentists of his time; the College of Physicians in London ignored Jenner's dis-

covery; the French Academy of Science voted an engineer a straight jacket for proposing to build railroads, and denounced the idea of steam navigation as a rediculous notion.

False tradition has had its dire effect upon the religious and scientific world. So marked is this fact upon history, that one is led to believe that hereditary tendencies are greatly to blame. They are so strong, that it takes time to break their force and introduce new truths into the minds of many people. Tradition has a wonderful hold upon men. It is the cause of many being in a bondage which is most unpleasant to contemplate. False tradition stands in the way of a more rapid progress of true intelligence. Associated with kindred influences, it causes men even in this enlightened age to hold on to priestcraft and idolatries of various kinds. The educated classes are affected, and all grades of society show the results of the terrible bondage tradition has placed them in. It seems that not only the effects of bodily sins are visited upon the children down the generations, but also the effects of mental conceptions.

It is certainly clear that when a man has the strength and force of character to receive truths when they make their appearance, it is evident that the better qualities of real manhood predominate in him. The people who receive the truth to-day are characteristically a superior people. They profit by the lessons of the past, and live for the present and the future. Generations to come will have reason to honor them, for instead of being bound by traditional chains of superstition and ignorance, they will possess the independence and nobility of a free manhood—to accept truth and rejoice in it.

The people commonly called "Mormons," who are despised and hated of the world, possess those superior qualities which have enabled them to grasp the revealed truths of to-day. They have shown a remarkable moral courage in facing the contumely of men, and holding fast to the principles of their religion. They are gathering out from the world for the express purpose of complying with the commandments of God. The strength of character and the faith which they display, promises, upon natural principles, that they will become a great and intelligent people. The destiny for them is told by the ancient prophets. It is one that demands for its fulfillment just such a people—a people who have independence of character, and the courage to do what is right in the face of the most bitter opposition. The world may shun "Mormonism" now, but the time will come when its devoted believers will be admired and respected, because of the nobler virtues of the human character manifested in them. The truths of "Mormonism" will be more generally recognized, and the so-called deluded "Mormons" of to-day will be saintly heroes in the minds of future generations.

J. E. C.

ARRIVALS.—Elders John R. Booth, Smith Wells Robertson, and Joseph Shipley, arrived in Liverpool per Guion S.S. *Arizona*, on Thursday, July 31, 1890, in good health and spirits. The first two are on a mission to Great Britain. The latter, a veteran of 77 years, is on a visit to his kindred and friends in Old England, after an absence of 45 years.

RELEASES AND APPOINTMENTS.—Presidents Philip Hurst of the Manchester Conference, and Henry Tuckett of the Leeds Conference, are released to return to Zion.

Elders Leonard J. Jordan and Hyrum Ricks are released from their labors in the London Conference, Isaac J. Riddle from the Liverpool Conference, John D. Evans and Noah Williams from the Welsh Mission, and Edward M. Perkins from the Irish Mission, to return home.

Elder Thomas Spackman is appointed to preside over the Manchester Conference.

Elder W. H. Evans is released from his labors in the Bristol Conference, and appointed to preside over the Leeds Conference.

Elder E. W. Swann is released from the Newcastle, and appointed to labor in the Sheffield Conference.

Elder Ralph Maxwell is released from the Scottish Mission, and appointed to labor in the Newcastle Conference.

Elder W. J. Critchlow is released from the Leeds, and appointed to labor in the Irish Mission.

Elder Thos. H. Blackburn is released from the Leeds Conference, and appointed to labor in the Nottingham Conference.

Elder W. B. Gibbons is released from the Norwich, and appointed to labor in the Bristol Conference.

Elder C. J. Mortensen is released from the Sheffield, and appointed to labor in the Nottingham Conference.

Elder L. R. Thomas, of the Liverpool Office, is appointed to labor in the Birmingham Conference.

Elder John R. Booth is appointed to labor in the Manchester, and Smith Wells Robertson in the Nottingham Conference.

DEPARTURES.—A Company of eighty-six souls, Elders and Saints, left Liverpool on the S.S. *Wisconsin*, on Saturday, Aug. 2nd, for the land of Zion. Elder Leonard J. Jordan is the President of the company. We trust that they will reach their destination in safety.

CORRESPONDENCE.

Loa, Piute County, Utah,
July 14, 1890.

President George Teasdale.

Beloved Brother,—Having arrived at my destination in the valleys of the mountains, I joyfully comply with your request, and write to you.

On my arrival in this country, I spent several days visiting old friends and acquaintances, some of whom are good, faithful Saints, rejoicing in the experience through which they are passing in Zion—the threshing-floor of the Lord. There are others, I am sorry to say, who apparently were good Saints when dwelling in the land of their birth, but, from various causes, are now void of that love for the Gospel they once possessed. On close investigation, I find that nearly all the latter seek to justify their conduct by pointing out the failings and discrepancies of others, as if the actions of men affected the principles of the Gospel. My experience in the land of promise has not in the least weakened my faith in the Gospel; thus far, it has been Zion to me, and I humbly pray that God will give me grace to surmount every obstacle that may cross my path, and keep me steadfast through every fiery ordeal, that by obedience and suffering I may be prepared for a celestial abode.

I was called into the ministry and set apart by yourself, Dec. 12, 1887, to labor under the direction of Elder John Quigley, in the Leeds Conference. After visiting among friends for a few days, I proceeded to my field of labor, and immediately commenced work; myself, Elders John Quigley and Robert W. Stoney laboring unitedly together. We were then the only Traveling Elders in the Conference, and experienced much joy in seeing the fruits of our labors.

After laboring in connection with Elder Stoney for a few weeks, I was appointed to labor alone in the Huddersfield District, in which field I remained several months, when I was again assigned to the Leeds District. After being for twenty months in the foregoing named Conference, my time in each District being about equally divided, I was appointed, Aug. 2, 1889, to the Liverpool Conference, to labor in connection with Elder Isaac J. Riddle in the Wigan District. I labored there with much joy until my release to gather to Zion. While in the Leeds and Liverpool Conferences, I witnessed many changes that were very gratifying, an account of which has been given in previous letters written to you.

During my mission I attended 284 in-door, and 93 open-air meetings; preached 316 discourses; tracted 3,973 houses, leaving from 1 to 4 at each house — total number of tracts distributed, 10,500; baptized 23 persons; confirmed 28 persons members of the Church; ordained 3 Elders, 4 Priests, 2 Deacons, and blessed 1 child.

The Saints were very kind to me, administering to my wants and acknowledging me as a servant of God, and I now take the opportunity of thanking all the brethren, sisters and friends who have assisted in helping me to accomplish the mission God called me to perform, and pray that they may continue in good works, that their names may be had in everlasting remembrance before the Lord.

I pray God to grant unto you continually the Holy Spirit of revelation.

Your brother in the covenant,

JOSEPH ECKERSLEY.

MINUTES OF A DISTRICT MEETING OF THE WELSH MISSION,

HELD IN THE GWAELOD-Y-GARTH, MERTHYR TYDFIL, JULY 20TH, 1890

PRESENT on the stand—Apostle Geo. Teasdale, President of the European Mission, Alma M. Mathews, President of, and John D. Evans, William D. Leigh, Edward T. Parry, Evan S. Morgan, Robert Harman, John J. Griffiths, David J. Davis, John T. Evans, and William Thomas, Traveling Elders in the Welsh Mission; also Joseph Leaing, President of the London Conference.

10 a.m.

Singing. Prayer by President Mathews. Singing.

Apostle Teasdale said it is quite a misfortune to the people that they are so indifferent to the Gospel. If we obtain eternal life we will have to labor for it. In order to understand the Everlasting Gospel we must have the Spirit of God. To obtain eternal salvation is an individual work, if any one wishes to be saved he must seek the truth. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The ancient Apostles taught that it was necessary to obey the first principles of the Gospel, faith, repentance, baptism, and receive the laying on of hands for the gift of the Holy Ghost, in order to be saved. It is the same to-day. We are living in the hour of God's judgment, and the Gospel of the kingdom is being preached for a witness, and has been for the last sixty years.

Elder Morgan said we have much to be thankful for; we have been initiated into the Church and king-

dom of God. If we live nearer to the Lord day by day our thankfulness will increase. I know as Paul says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." If we strive to serve the Lord then we will know that He is willing to bless us.

Elder Harman felt well in the Gospel and in advocating its principles. We know that there is but one way to obtain salvation for there is but one true Gospel, and that is the same as was taught by the Savior and His Apostles, and the officers, gifts and blessings are necessary in the Church until we all come to the unity of the faith.

Elder Davis felt thankful that his parents embraced the Gospel and gathered to Zion. We are told by the Scriptures that there is but one way that leads to eternal life and few there be that find it. The work that we are engaged in is the work of the Lord.

Elder Leigh rejoiced that he was numbered with the Latter-day Saints. In order to obtain the blessings of the Gospel we have to yield obedience to the principles thereof. We have to do more than simply believe; although an angel appeared to Paul he had a work to do in order to receive salvation, so also, we have in this day in which we live.

Elder John D. Evans said the teachings we have received will be a benefit to us if we will put them in practice. He was now about to return home to his family and friends. He spoke in the Welsh language for a short time.

Elder Parry bore his testimony to the truth and divinity of the Gospel, showing that after a person has received a knowledge of the truth there is no reason for doubt. Referred to the manifestations of God's approval that were witnessed in the Manti Temple when it was dedicated, testifying that he was a witness of them.

President Mathews read the statistical report for the half year ending June 30th, which shows 5 High Priests, 4 Seventies, 44 Elders, 3 Priests, 2 Teachers, 4 Deacons, 110 members; total officers and members, 172; 15 emigrated; and one died. He also read the financial report for the quarter ending June 30, which was accepted. The general and local authorities of the Church were all unanimously sustained.

Singing. Benediction by President Leaing.

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2 p.m.

Singing. Prayer by Elder Morgan. Singing.

The sacrament was administered by Elders Harman and Parry.

Elder Thomas said the work that we are engaged in causes us to be called a peculiar people by the world. We have come here because we understand that it is our duty as servants of God to come and proclaim the Gospel.

Elder Griffiths spoke in the Welsh language, and quoted largely from the Scriptures, showing that upon the rock of revelation the Church of Christ was to be built. He spoke of the mission and labors of John the Baptist and of the teachings of the Savior and His Apostles, proving from the Scriptures the necessity of faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost.

Elder John T. Evans testified that the Gospel had been revealed in these the last days. History tells us that whenever God had a prophet here on earth that He revealed his will unto him. Joseph Smith was called of God and received the authority to administer in the ordinances of the Gospel, and was the honored instrument in the hands of God of establishing His Church in these the last days.

Apostle Teasdale said it matters not what the world say about the Latter-day Saints. There is this fact about them, they are doing more for the salvation of mankind than any class of people upon the earth. "No man can understand the things of God but by the Spirit of God." In order to know that Jesus is the Christ it is necessary to obtain a knowledge as Peter did through revelation from God. To believe in the Lord Jesus is to believe in the principles that he taught. If we are converted to the truth it is because we want the truth. The reason the Latter-day Saints

gather to Utah is because they desire to, that they may increase in the knowledge of God. No man knoweth the Father, save the Son, and he to whomsoever the son will reveal him. He testified that the angel that John saw fly in the midst of heaven, had come; the Gospel has been restored, the stick of Ephraim has been revealed, and God has restored the Apostleship. It may not be long before the Elders will be called home, and then the plagues will commence and pestilence and awful calamities will follow for the people will not accept the Gospel, and God's spirit is fast being withdrawn from them.

Singing. Benediction by Elder John D. Evans.

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6 p.m.

Singing. Prayer by Elder Griffiths. Singing.

President Leaing said there is a spirit that takes possession of our meetings by which we can enjoy the influence of the Spirit of God no matter in what language the Elders speak. The Lord gave ancient Israel a code of laws and those that obeyed them were blessed in their basket, and in their store. The people in these days seem to love to teach that we can go to heaven in most any way, that all we need to do is to cry "Lord, Lord," and we are saved. We, Latter-day Saints, come forth and cry repentance, and preach the Gospel that our Savior and His Apostles taught. Their teachings were no more welcome in that day than what our teachings are today. Because a religion is not popular is no evidence that it is not true. When we read of the sufferings and persecutions that the Savior underwent we can readily perceive that His teachings were unpopular. There is a power in this Gospel that we have espoused that cannot be found in any other religion of the present day. We are in a position as Elders, as Paul expresses it, that necessity is laid upon us to preach the Gospel which is the power of God unto salvation, and woe unto us if we preach not the Gospel.

Apostle Teasdale spoke of the different glories and of the resurrection; expressed a desire to so live as to be worthy to come forth in the first resurrection, and dwell with Christ through the thousand years. He dilated upon the character and reputation of the Latter-day Saints, and said it was better to have a good character and a bad reputation than a good reputation and a bad character; though we have a bad reputation it is formed by misrepresentations of those having a bad character. The reason that he was a Latter-day Saint was because the principles of truth appealed to his intelligence. We cannot be sanctified by error; we can only be sanctified by truth. We demonstrate that we love God by keeping His commandments; that simply belief alone is sufficient to salvation is a very erroneous idea. The Savior says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." We are directed to appeal to God in the name of His Son, Jesus Christ, repent of our sins and commit them no more, be baptized for the remission of them by one having authority, then we are ready to receive the Holy Ghost through the laying on of hands. There are three that bear witness in heaven, the Father, Word, and Holy Spirit, and these three are one. There are three that bear record on earth the Water, the Blood, and the Spirit, these three agree in one. He showed that the organization of the Church of Jesus Christ of Latter-day Saints was similar to the primitive organization with all the officers gifts, blessings, as also ordinances for the living and the dead. We are living in the greatest of all dispensations, the dispensation of the fulness of times.

President Mathews made a few closing remarks bearing testimony to the truth of the Gospel and of the remarks that had been made. He encouraged the people to search the Scriptures and seek to know the will of God continually.

Singing. Benediction by Elder J. T. Evans.

A priesthood meeting was held at 98, Twyn-yr-Odyn, on July 19th, in the evening. The Elders reported their labors, after which some valuable instruction and words of encourage-

ment were given by Apostle Teasdale and President Leaing.

Since January 1st, 1890, there have been distributed 32,893 tracts; Books of Mormon sold, 64; Voice of Warning, 272; other Church works, 9; outdoor meeting, 16.

Some strangers attended the meetings. The pleasing influence of the Spirit of God was experienced by the Saints, and the meetings were thoroughly enjoyed.

EDWARD T. PARRY,
Clerk.

UTAH NEWS.

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(Summarized from Territorial Papers.)

Logan, Cache County, is a school district, and has voted to issue $20,000 of school bonds, payable ten years after date.

Charles Pratt was seriously injured on July 8th, at Nelson and Fell's livery stable, Salt Lake City, by a 200 pound bale of hay falling from the loft and striking him on the shoulders.

Some weeks ago the Union Pacific made a reduction of 25 per cent in the number of employes in the company's shops at various points, but the discharged men are now being rapidly taken back.

The many friends of Dr. James E. Talmage, who has been ill of typhoid fever for some weeks past, will be pleased to learn that he has passed the critical period and is now on the road to recovery.

The *Salt Lake Herald* says:—In the olden times, when the city became infested with a gang of thugs, the citizens organized a special police force and patroled the entire city. It looks as though the old methods would have to be resorted to.

Bishop O. F. Whitney is engaged on a history of Utah to which he will devote almost his entire time until its completion. The well known ability of the author is a guarantee that the history will be an invaluable addition to our literature.

Mrs. Kenley, one of the company of emigrants *en route* to Salt Lake, died on the way. Her remains were buried in Wyoming, a daughter and a friend remaining behind to attend to the ceremonies. The remaining members of the party reached Salt Lake City, July 16th.

The Supreme Court of Utah has accepted the resignation of Frank H. Dyer as receiver of the Church of Jesus Christ of Latter-day Saints. S. Varian, on behalf of the United States, suggested the appointment of Jos. B. Rosborough as receiver, but Henry W. Lawrence was appointed, all the judges concurring.

Brother Henry L. Bassett, who in company with Elder Caleb E. Summerhays, started July 24th, for a mission to Samoa, was very agreeably surprised on being presented with a purse of $90.00, contributed by his fellow-employes of the Consolidated Implement Company, of Salt Lake City, and the other places where branch houses of the establishment exists accompanied by an expression of the universal esteem in which he is held by the donors.

Quite a number of Utah boys have gained high honors at Ann Arbor this year. Oscar W. Moyle, graduated as Ph. B.; Frank Anderson, as B. L.; Ben Cluff, of Provo, as B. L.; Arthur Pratt, of Salt Lake; Orrice Murdock, of Beaver; John M. Cannon, of Salt Lake; T. D. Lewis, of Salt Lake, all graduated from the law department. D. B. Richards is now studying law at the same institution; Frank Merrill, of Logan, is in the literary department; Mrs. Van and Mrs. McDonald are in the medical department and Garry Van is studying pharmacy.